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the greatest opportunity for giving a fresh life to our ecclesiastical arrangements perhaps ever granted us will pass away—the lost high-tide will ebb, and possibly never flow again while we can use it.

SAMUEL GARRATT.

Ipswich, June 2nd.

ART. V.—"THE DOCTRINE OF THE TWELVE APOSTLES."

FROM the Reverend Alfred Plummer, D.D., Master of University College, Durham, we have received the following note on "The Doctrine of the Twelve Apostles:"

Writer after writer on this most interesting document, which is perhaps the greatest windfall that the Christian scholar has been blessed with during the present generation, has declared that it contains little or no trace of any knowledge of the writings of St. John. Thus Professor Wordsworth, in the welcome paper in which he introduced the work to many Englishmen in the *Guardian* of March 19, 1884, concludes his paper by discussing the probable place and date of the treatise. On the former point he says: "Northern Syria and proconsular Asia both seem to be excluded by the less developed character of the ministry as here described, and the absence of any clear traces of the teaching of St. John." Archdeacon Farrar, in the *Expositor* for May (p. 378), writes: "There is almost as total an absence of the technical terms of Pauline as of Johannine theology." And again (p. 392): "There is no decisive reference to St. Mark or to any of the writings of St. John." A reviewer in the *Record*, quoted in the *Durham Diocesan Magazine* for June, expresses a similar opinion: "We have no decisive references to the Pauline or Johannine writings;" but with more qualification than the writers previously quoted, he adds that "there are not wanting interesting coincidences with the language of both." The object of the present note is to show that the coincidences with the writings of St. John are such as to render it probable that the author or compiler of this treatise had either directly or indirectly a knowledge of those writings or of the oral teaching of the Apostle.

Professor Swainson, in one of the earliest notices of the document which appeared in England (letter in *THE CHURCHMAN*, dated February 23rd), expresses no opinion on this point. In the more complete account of the treatise which is expected, will appear (it may be hoped) an estimate of the evidence now offered for consideration. So far as the present writer is aware, the first notice of the "Doctrine of the Twelve Apostles" in England was from the pen of the Rev. A. Robertson, Principal of Hatfield Hall, in the *Durham University Journal* of February; and that also leaves this point untouched.

In chapter X., in speaking of the Eucharist, the "Doctrine" states as follows: "And after the reception (τὸ ἐμπλησθῆναι) thus give thanks: 'We give thanks to Thee, Holy Father, for Thy Holy Name.'" (1) The address "Holy Father" (Πάτερ ὡγε) occurs John xvii. 11, in Christ's Eucharistic Prayer, and nowhere else in the New Testament. The passage goes on: "for Thy Holy Name, which Thou hast enshrined in our hearts." (2) The word for "enshrined" (κατεσκήνωσας) literally means "made to tabernacle," and possibly may be a reminiscence of John i. 14, "tabernacled among us" (ἐσκήνωσεν ἐν ἡμῖν). Compare Rev. vii. 15; xxi. 3. More probably, however, the thought of the Divine Name being enshrined in the heart at the reception of the heavenly feast is suggested

by Rev. ii. 17: "To him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written."

A few lines further on in this chapter we have: "*Thou, Master Almighty, didst create all things.*" (3) With the exception of the quotation from the LXX. in 2 Cor. vi. 18, the epithet "Almighty" or "All-sovereign" (παντοκράτωρ) occurs only in the Apocalypse, and there nine times. No doubt such an epithet would, at an early period, become one of general use in the Church; but if this treatise was written in the first century, and possibly while St. John was still alive (as there is good reason for believing), then there is no improbability in supposing that the source of the epithet in this case is the Apocalypse. And for "Master" (δεσπότης) compare Rev. vi. 10.

Again, in the same chapter, we read: "*Remember, O Lord, Thy Church, to deliver it from all evil, and to perfect it with Thy love.*" (4) These last words (τελειώσαι αὐτήν ἐν τῇ ἀγάπῃ σου) look very like a reproduction of 1 John iv. 18: "He that feareth is not made perfect in love" (οὐ τετελειώται ἐν τῇ ἀγάπῃ).

A few lines further on we have, "*Let grace come, and let this world pass away.*" (5) This latter petition (παρελθέτω ὁ κόσμος οὗτος) will remind everyone of 1 John ii. 17: "And the world is passing away" (καὶ ὁ κόσμος παράγεται). Comp. 1 Cor. vii. 31.

This act of thanksgiving concludes thus: "*If any be holy, let him come: if he be not, let him repent. Maranatha. Amen.*" (6) This looks like a combination of Rev. xxii. 11 with Rev. xxii. 17. "*He that is holy, let him be made holy still*" with "He that is athirst, let him come."

Early in the next chapter we have: "But if the teacher himself turn and teach another doctrine to destroy this, hearken not unto him." (7) This is almost identical in meaning with 2 John 10: "If any one cometh unto you, and bringeth not this doctrine, receive him not into your house;" and the διδάσκῃ ἄλλην διδασκίαν of the one passage is not very far off from the ταύτην τὴν διδασκίαν οὐ φέρει of the other.

A little further on we have what looks like another echo of the First Epistle of St. John: "But every proved and true prophet" (πᾶς ὁ-προφήτης δεδοκιμασμένος, ἀληθινός). (8) With this, comp. 1 John iv. 1: "Beloved, believe not every spirit, but prove the spirits" (δοκιμάζετε τὰ πνεύματα). And the word for "true," or "genuine," is one of which St. John is specially fond, as in "the true Bread," "the true Vine," "the true Light," etc.

In Chapter xiv. we have (9) for "Lord's Day" the very word which is used Rev. i. 10 (κυριακή) and (excepting 1 Cor. xi. 20) nowhere else in the New Testament. But here κυριακή is already a substantive.

Perhaps not one of these nine examples can be called decisive, although the fourth is so close as to be probable. But taken together they establish good reason for believing that the writer of the "Doctrine of the Twelve Apostles" was acquainted with the teaching of St. John, either oral or written.

ALFRED PLUMMER.



ART. VI.—SION COLLEGE, LONDON.

THE civic area of London is becoming more and more a mere site for the "plant" of mercantile machinery, or a vast warren of warehouses and offices. The demand for these is so eager as to elbow everything else off the ground. Thus the